of village India. It is true that the old village officials sur-survived, but they had become mere servants of the Government. To-day the people feel that they are spies of the police and no longer their own folk. The *chowkidar* now gets a salary from the Government and is the link between the villagers and the police. The *fatwari* also is no longer paid by the people. They cannot know if the elaborate papers in his possession are correct. It is difficult to get hold of the village papers very often and a corrupt *patwari* is a further source of oppression to the peasant. Thus, it will be seen that the old village functionaries have been incorporated in the cadre of Government servants. Only too often the villagers fear and hate them.

Another fruitful source of trouble has been the growth of law courts. The villager cannot understand this alien and complicated mechanism. Heavy court-fees have to be paid and a lawyer found; then there is the High Court and the Privy Council. One has to admit that the peasant has become a terrible litigant. Only too commonly he finds that the scales of justice are weighted in favour of the man with the longest purse. The Law has no roots in the life of the countryside and no sanctions. It is not surprising that the peasant is demoralised and often inclined to deceitfulness. This point was strongly emphasised in an article by a distinguished Indian lawyer some time ago. The drain through the high officials of Government and High Court fees has helped to impoverish the peasant.

The land no longer belongs to the village community. Under Muslim rule the Zemindars were simply tax-collectors, but under British anile they have become landlords. There is abundant evidence to show how oppressive they have been in their exactions. I hasten to add that one must not make generalised statements. It is enough to say that, while in former times after paying a quota to the